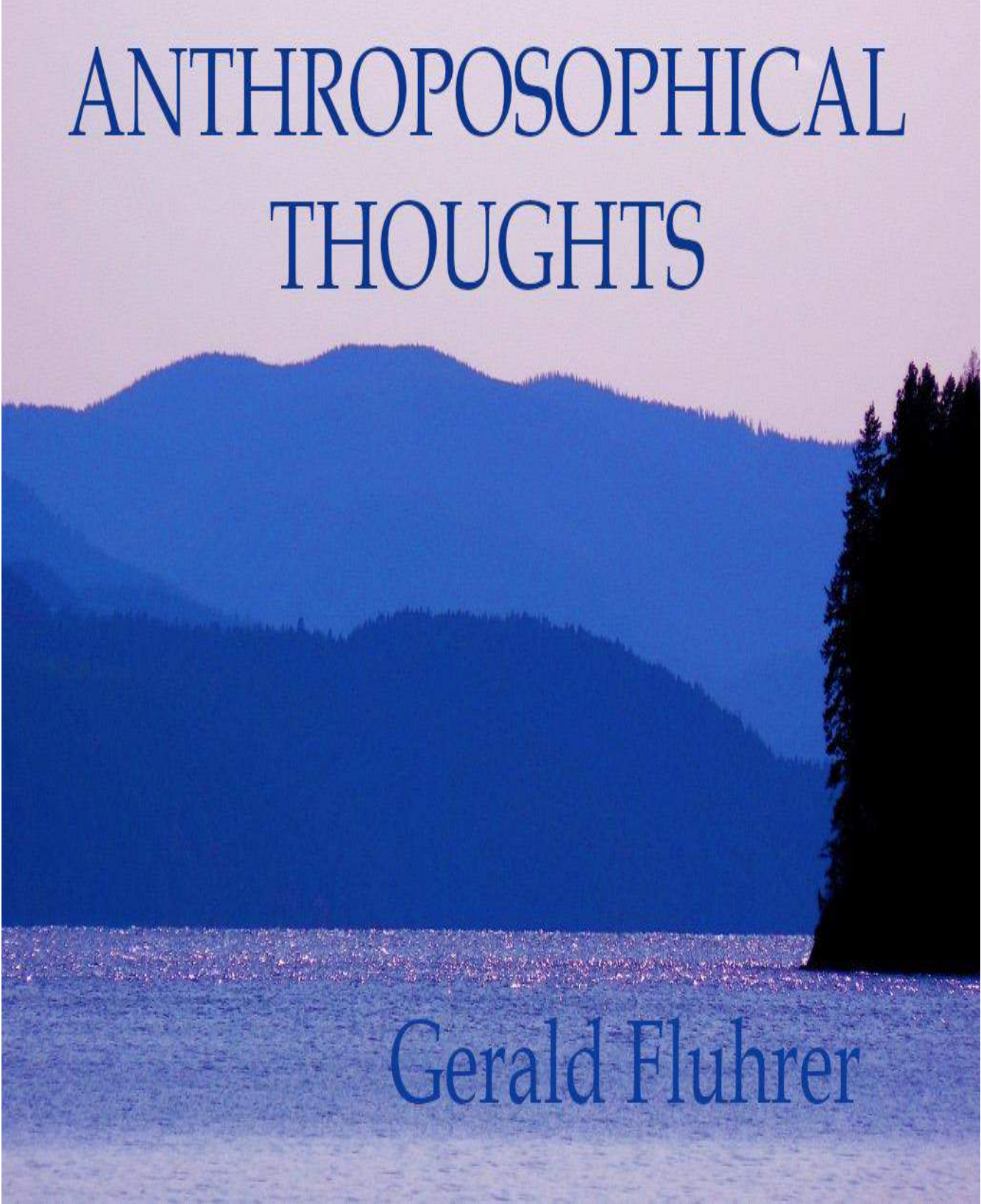


ANTHROPOSOPHICAL THOUGHTS

A scenic landscape photograph of a lake and mountains. The foreground shows a calm body of water reflecting the sky. In the middle ground, there are rolling hills and mountains covered in dense evergreen forests. The sky is a pale, hazy blue. The overall tone is peaceful and natural.

Gerald Fluhrer

Anthroposophical Thoughts

Gerald Fluhrer



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*Thank you to my beloved wife Mary and to our dear friend Barbara
for your help on this project.*



Anthroposophical Thoughts

Introduction

The following are meant to be read slowly, say one entry per day, which is similar to how they were written. They were originally for myself alone. In looking at them more closely, editing them, deleting some, and making small additions, I have put together the following. I'm doing so because others will benefit from the insights, as well as to provide for them a confirmation that such personal communion is not only possible but necessary for the developing individual. The following is an idealization of the originally cluttered form of these writings. They have been dusted and dressed up and given a presentation that befits the reality underlying them. If these words spur you on to your own unique communion, then they have more than served their purpose, even if only to affirm a communion that has long been the case for you. These entries are of an anthroposophical nature and require further explanation.

Rudolf Steiner is the initial key player in outwardly expressing what later became known as Anthroposophy. His life's work is monumental and requires

direct investigation to be properly assimilated. In the Appendix you'll find *Anthroposophy: An Introduction*.

The following assumes some acquaintance with anthroposophy and is written from my having struggled with, and found renewal from a voluminous reading of Steiner's material*.

Out of the spirit of our time, let these words be a blessing to you.

Gerald Fluhrer

February 12, 2019

* Pertinent Rudolf Steiner anthroposophical references: *The Philosophy of Spiritual Activity [Freedom]*; *How is Knowledge of the Higher Worlds Attained?*; *Theosophy*, Chapter IV The Path of Knowledge; *Occult Science*, Chapter V, Knowledge of the Higher Worlds (Concerning Initiation); his numerous lectures regarding the Mystery of Christ, and other places in Rudolf Steiner's body of work.



I

You know of that writer's dilemma? Who is your audience; who are you writing for?

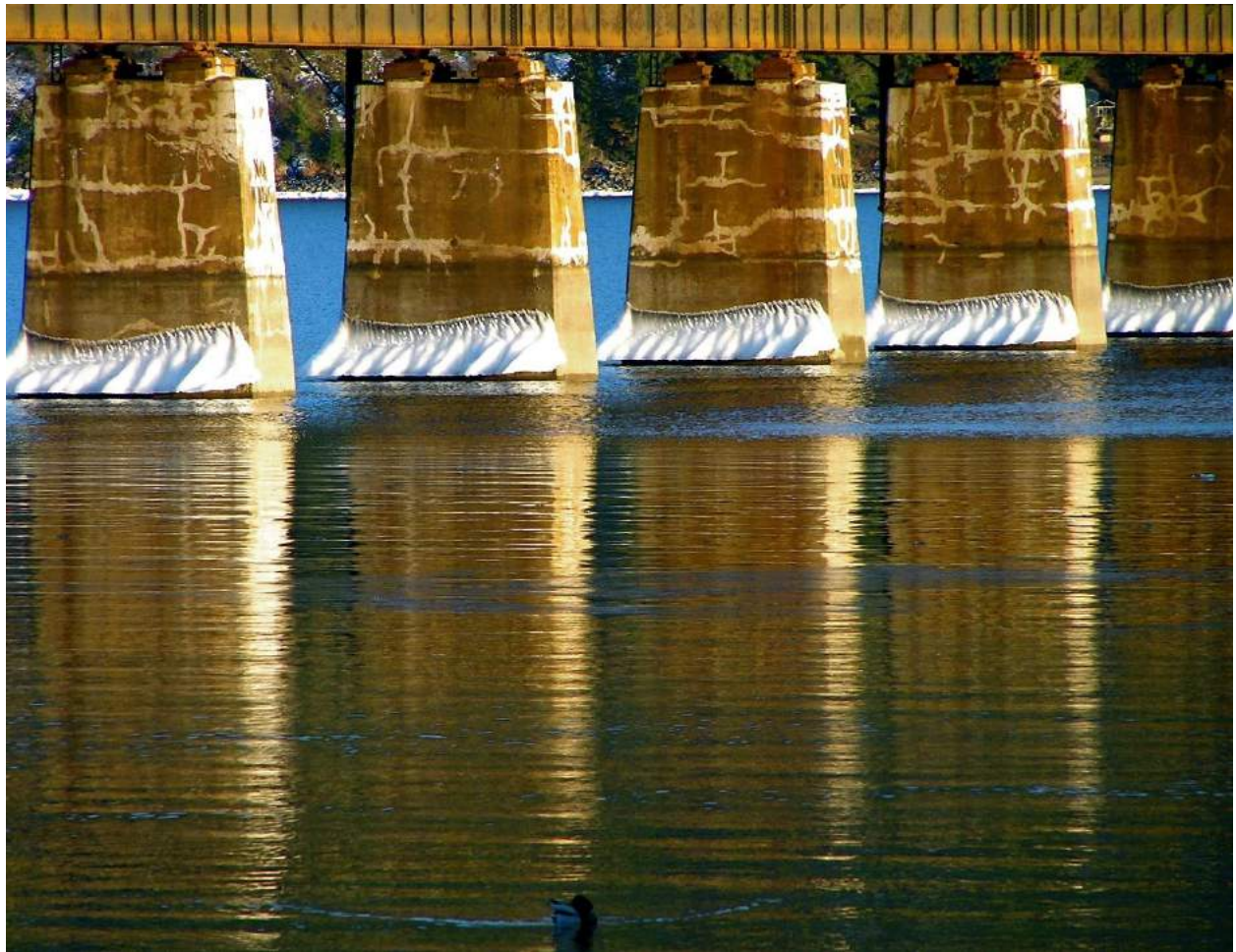
It is always safe to begin with at least one. In this way you can have a dialogue. You speaking with You—I with myself. Is this not real, this other I? Is it the greater I? You speaking with your Self.

It is interesting that something so intimate can in this day and age be denied. It is nevertheless true that these are things we must awaken to, and in this case, choose to awaken to. It takes time.

But the realization of the personal-self conversing with that within itself which is even more intimate than the personal-self, this higher-self, is a realization that is based upon the experience of knowing the reality of thought. The higher-self lives from the perspective of the personal-self, as those ideals for which we long and strive for, to some degree achieve, and that we cherish as our truest expression of what can only rightly be called *I*. From the perspective of the higher-self to the lower is the question of compliance with the intentions I have for myself.

Compliance? Certainly, you can relate to the experience, let's say of trying to quit coffee, but you quite frankly find that to be a rather challenging thing to do. One aspect of myself, desiring something for myself, in order to further a higher, healthier vision of myself. After all, does not the higher-self have a better vantage point from which to see the way to go? Are you willing to make the sacrifice? To die on the cross and become new?

And what would that *new* be, other than my own truest willing of my most cherished ideals, and finding them made manifest, even if in no other form than by these written words?



II

Let's look at the *practice* of these truths, since it is all based upon our free thinking. We observe obvious physical constraints that are always present during our earthly life—we notice the dichotomy of the need for freedom within the realm of the absolutely bound. It is a progressive dream of the human spirit...to be slowly played out in time.

We likewise notice the dichotomy within ourselves of having to ever more clearly formulate our ideals, while attempting to keep the *beast* in line who is always desiring to go off into innumerable modes of procrastination, avoiding fully realizing our truest self.

More and more we are becoming aware of our self and how this leads us on to the awareness of our spiritual nature, our higher divine self.

In regards to practicing these truths, consider the following for structuring your day:

Get a refreshing amount of sleep.

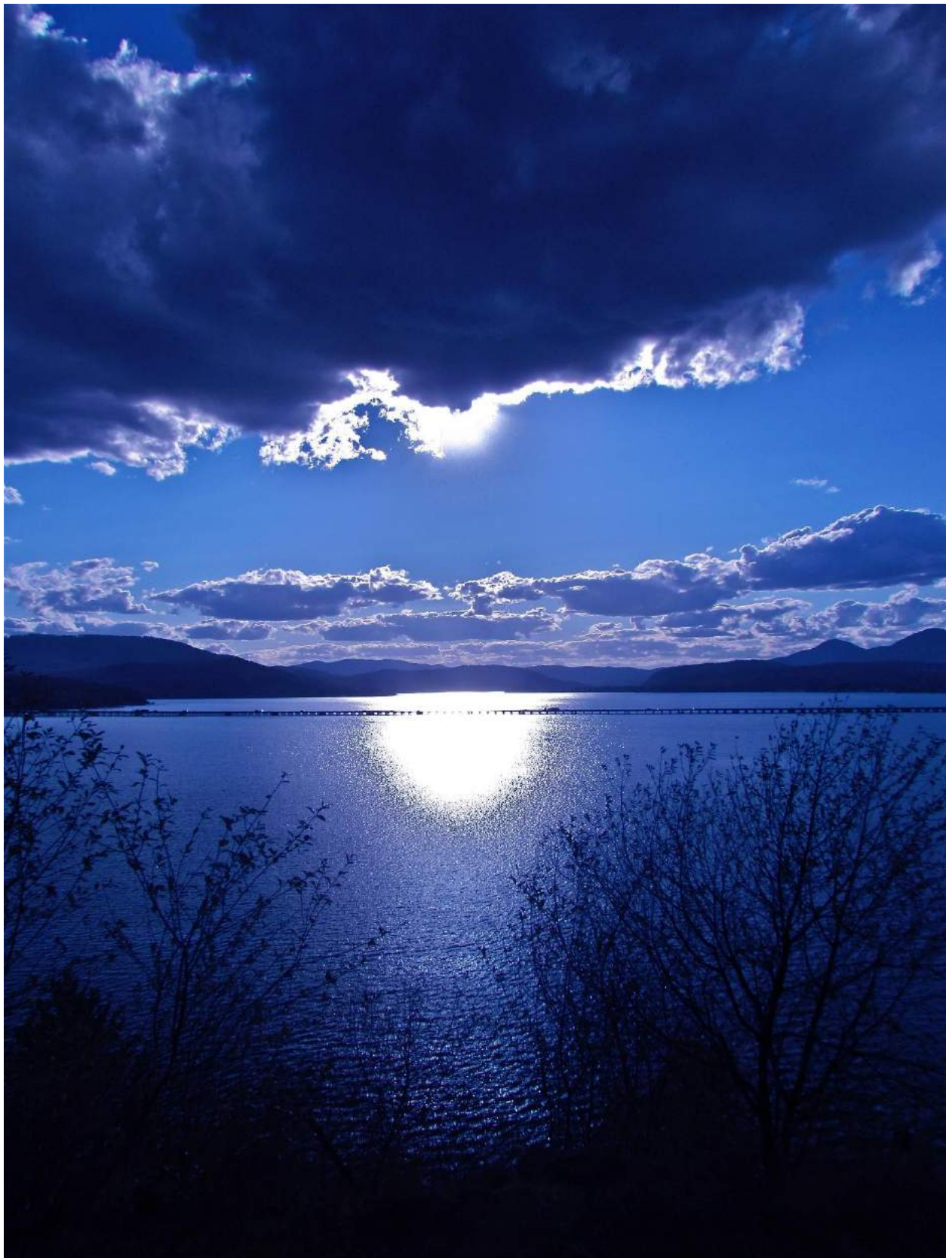
Develop morning and evening meditative practices, such as those recommended throughout Rudolf Steiner's work.

Read spiritual scientific research, ancient as well as modern, anthroposophy, religious works, and other serious-minded work that can be found throughout the world.

Organize your day through practices such as those presented by Rudolf Steiner within his *Six Subsidiary Exercises** and as related within his book *How is Knowledge of Higher Worlds Attained?* and elsewhere in his body of work.

You can develop whatever *level* of discipline you might choose to create for yourself, as this must always remain a completely free choice that reinforces the possibility of consciously knowing that you divinely produce yourself, that *I and the origin are one*.

*For the Six Subsidiary Exercises see Rudolf Steiner's *From the Contents of the Esoteric School*, Chapter II General Demands; and For The Days of the Week exercises see Volume III of the same.



III

The present awareness of conscious mind activity is necessary in order to come upon the **intuitive*** aspect of **thinking**, which can be **inspirationally** presented to one, and can likewise express itself **pictorially**, **imaginatively** (as when one attempts to understand an idea through the immediacy of how a *picture is worth a thousand words*), and finally, thinking can plod from one concept inwardly conveyed to the next—the inner dialogue--**intellect**. This lays out a spectrum of that reality called *thinking*.

* Intuition

n.

1. direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension.
2. a fact, truth, etc., perceived in this way.
3. a keen and quick insight.
4. the quality or ability of having such direct perception or quick insight.

Intuitive

[in-**too**-i-tiv, -**tyoo**-]

adjective

1. perceiving directly by [intuition](#) without rational thought, as a person or the mind.
2. perceived by, resulting from, or involving intuition: *intuitive knowledge*.
3. having or possessing intuition: *an intuitive person*.
4. capable of being perceived or known by intuition.
5. easy to understand or operate without explicit instruction: *an intuitive design; an intuitive interface*.

[<http://www.dictionary.com/browse/intuitive?s=t>]



IV

By what other means do I know than to perceive and discover the thoughtful basis for what I observe from out of intuition—that most intimately real aspect of mind that I come upon through wakefully willed thinking. Generally, the conceptual aspect of an observation is not necessarily noticed when the observation is first made, and so the thing remains unknown until such time as the idea is gained. Likewise, an idea may exist (a design, goal, plan, etc.), yet needs some form of observation/perception/manifestation in order to be known. What is peculiar to thinking itself and not to any other perceived thing, whether it be a feeling, an emotion, or an impulse to action, etc., is that thought is able to be both the active observer of the idea, but also, the conceiver of the original idea. Both can happen at once in thought. The entire notion of the objective and the subjective, World and I, percept and concept finds its origin in thinking. In this way certainty regarding myself as a reality emerges, in that *I think*, and observe the fact that *I think*, producing anew that which precedes my own self-conscious being.

Because I can experience myself as being a reality in this way, do I seek the relationship of myself to a real World, a scientific quest. A quest to know the truth regarding myself and the World. It is not a matter of separating one from the other, but in discovering myself in the world and the world in myself, our unity in being. Does this not offer a proper basis for beginning? Would I even be willing to have a conversation with another who denied their own reality? Such then is the initial dilemma, whether an individual has, or not, experienced the reality of self, as in, *Man, Know Yourself!*

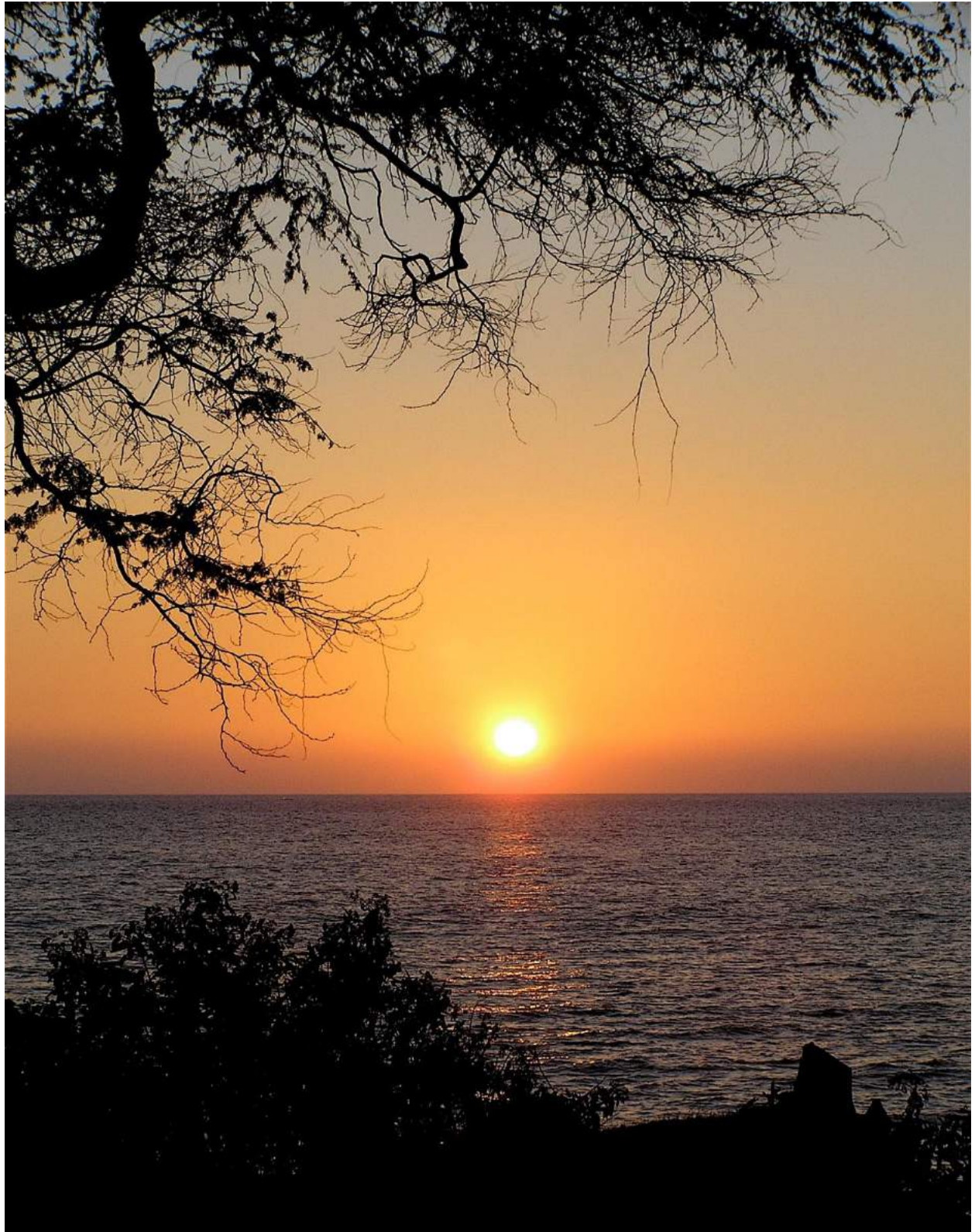
V

Let's once again immerse ourselves within the experience of our own reality. Shakespeare's famous *Hamlet* quote: *To be, or not to be...* actually touches upon the whole dilemma. Either I *will* myself or something else wills what is not me. Perhaps we can recognize that it is always a mixture of the two? For who can say they are only their willed ideal? Yet, we can recognize this ideal living within ourselves, that is, to have enough courage, *...to thine own self be true* (Hamlet).

Here it is where we often find ourselves afraid to be honest, to be true to our own self. What are we afraid of? What are we that to have this be fully known is so mortifying? Why was it necessary that Christ be crucified?

If Christ is the divine sacrificial force enabling the individual to freely create *in thy own image*, then my rejection of myself, as I might truly be, is a casting away, ultimately a crucifying action. Is the actual crucifixion on Golgotha a gross reaction to this saving grace, or is it fear of one's Self, what one is capable of being? The fear of our beloved fiction passing away in order that I may truly be. What I have yet to fully realize is that my deepest sense of fulfillment is found only in myself, what in its quintessence I could only call my dearest held longings, arising from the core of my being.

I am not the sacrificial force that has been so graciously provided, but I can wield this force in overcoming the fear of Christ's triumph. The myth, the imagined hero, is not in vain, but a means for picturing the living reality of the divine I.





VI

The *trinity* in mathematical terminology. 1. Zero being the true identity statement, the “I,” in that zero times any number is again itself, zero. 2. From out of *zero* emerges the all, the one (everything and anything). One times any number is that number. 3. And then, there is the infinite expanse between the two, as if you were to try and count all of the possible fractional numbers between zero and one. Or, any number divided by zero is infinity. As in, $1 \div 1 = 1$; $1 \div \frac{1}{2} = 2$; $1 \div \frac{1}{100} = 100$, etc., as the denominator approaches zero, the resulting fractional value approaches infinity. This still holds true from a negative perspective. The point being the infinite characteristic, whether it is negative or positive.

Another example of seeing the trinity in any given thing: 1. Nothing exists outside of its invisible origins, concept, or the idea of what it is as a separate thing. Only the I can grasp this. The spirit grasping itself. The *spirit* being the origin of all things (zero). 2. Now take any manifest thing which has been abstracted out of the whole of manifest things and hold it in your hand; let's take a straight stick, like a line segment of manifest reality. This is the one. 3. This one item is composed of an infinite number of correlations, linking it with the infinite remaining portions *outside* itself. Linking it to each and everything in the way that a hologram, when split into parts, each part yet contains the whole original image. This infinite correlation/correspondence is the third aspect of the trinity (infinity).

All mathematics arises out of the zero—one—infinite triune-relationship. Conceive of the trinity as an equilateral triangle, as geometry's imaginative clarity helps reveal such ideas.

As a final example: we could take a point in space as being the center of a sphere arising from nothing, then infinitely expanding. In this sense, the

infinite can only be thought of as a limit, the goal toward ever expanding, but the infinite can transcend the process in time, as it were, being both the expansion and the infinite itself. Zero and infinity exist outside of time while one currently manifests through time.

Other similar contemplations being:

I and the Godhead are one in the Spirit.

I, the offspring of the origin, and its manifestation.



VII

What is thinking? What you're reading involves thinking...doesn't it? Is it not you that is reading this, thinking this, taking in the content of another thinking being? You may rightly assume that I am not an alien species, but simply, as you, a spiritual being, as when I reveal myself through writing, or by living within a physical organism, as when I rub my aching back and find myself wondering at my fading flexibility. What is the present consciousness, who is actually the captain of this ship?

Yet, it is clear that out of all the possible sensations and blurred perceptions, that only thinking is capable of organizing and clarifying the underlying meaning of one's observations.

We are all thinking beings. Our whole social life revolves around expressing ourselves to one another in the most varied ways possible. No doubt, most of them remain unknown to our individual consciousness. However, we come upon understanding, the refining of our capacities and skills, as we are able to conceptually grasp our world.

Then having a better idea about the nature of thought is advisable. Let's make a list of ideas related to thinking: **Intelligence**--that which does the sure linear plodding; **Imagination**--that which does the picturing; **Inspiration**—the enlightening, the experience of the inpouring spirit; **Intuition**--uniting conceptually with another, knowing with certainty and without deliberation. What the four categories of thinking share in common is that intuition remains their central core, and is their ability to convey conceptual reality, whether it is rapidly within concentrated images and deep spiritual awakenings, or slow plodding intellectualizing.

If we were to analyze thinking, we would quickly come upon its uniqueness—being behind all ideas regarding self and other, thing and other thing, the observation and the intuition, and yet the perceived and the conceived are able to unite again within thinking itself. Thinking brings forth its own observation, or thought, and likewise the new thought one organically generates from that mental observation.

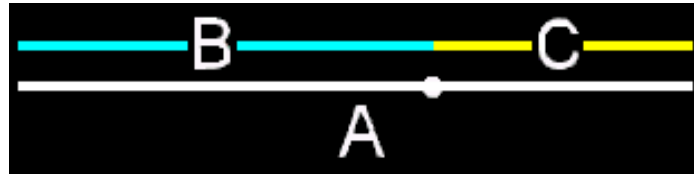
The production of thought is what is important to focus upon. What is one producing but a primal force of being that is most ancient, having supported our subconscious existence for so many eons? The very underlying structure of thinking is its life-generating clarity. It is the original Sacrificial Being's offering--from out of Its divine potency. It is the ability to freely engender oneself by living within its ancient reality, becoming one with it. And thereby awakening to the innumerable thinking beings of the spiritual world.

By means of this primal force I engender myself within the divinity of my own being. A new spiritual consciousness begins to arise within me and through my thinking I come upon the ground of a new world.



VIII

Rudolf Steiner in his *The Philosophy of Spiritual Activity [Freedom]** places before us the self-evident experience that human cognition of reality lies within the dichotomy of observation and intuition. Perception might be said to usually precede thought, as in, “What is that perception of mine?” Our perception does not contain the idea that is part and parcel of a thing itself. It does not contain the concept that thinking brings and which combines with our perception to make a thing known, as in, “that is a *cup*.” But it is also possible to go the other way, that is, from the idea first and then to discover the idea within the object that is perceived. An example would be Phi.



This is expressed mathematically as: $A = B + C$, and $A / B = B / C$, and then our discovering Phi and its many relationships within the observable world: the proportioned lengths of the human form, the five-pointed star, the Fibonacci Sequence, and the sea shell's curve, etc. This makes thinking the first known reality, in the sense that both the perceived and conceived are found within it; the world and I, I and the world, the subject and the object, the perceived idea and that which produced the idea. And, if thought is real, then I who produce thought am real, and I produce thought out of that which is real in me. In this way the world has brought it about that I am, and I bring about the possibility of a new world. That which enables me to comprehend this is that divine essential force that impregnated our world long ago in Jerusalem—the very spirit of individual freedom, wisdom, and love.

*Die Philosophie der Freiheit, numerous English translations.



IX

Let's take the time to look closely at what we call the self, the I, as when we say, "I am." To what extent is myself as person, Gerald Fluhrer, my ego? There are many layers to the self, and the greater self always lies further within, as the essence of who I am. Gerald is but a character I play. Do I actually have a living sense of this? There are my habits which I can adjust, take up certain challenging practices to further develop myself, to work toward a higher ideal of what an individual can be. What does all of this mean? Certainly, the self is a work in progress, not something complete, fixed, and done. It includes all of my past deeds, both the good and the bad. It includes what I no longer exhibit, my present reality, and my future goals. Is this not all myself? One can understand the challenge involved in fulfilling the command to know one's self. It is difficult to see in the self the divine potential when in the past, before the embodiment of Christ, it was true to renounce the self, for it was not then the way home. But now things have changed and we must grapple with ourselves and see in it the portal through which we renew the world and thereby gain ourselves. It's a matter of coming of age.



X

Anthroposophy* is a willed activity, a path to knowing about the cosmos and self. The prescription is recommended throughout Rudolf Steiner's work but must be individually accepted and carried out: the practice of meditation, concentration, and contemplation. This leads one to determine a given action, a goal to achieve and master. To be genuine, this practice must remain between one's self and those who have eyes to see. The life that one thereby engenders must find its way to others as a seed awaiting a nurturing soil in order to take root. The reality and life of anthroposophy must find its way in this publicly secretive manner in order to express the authentic spirit of our time. The path can thereby be a lonely one, unless others equally committed align and share with each other the challenges mutually acknowledged as necessary. Perhaps one's work will be noticed as worthy, perhaps not. It lies in each one, this *will* to proceed with what is right, while bowing before those who grace us with love and light.

*See Appendix *Anthroposophy: An Introduction*

XI

The term *oligarch* suggests that the one, or ones in control, are not generally known--only by a handful. Here is where the priestly order and the kingly order align. For the oligarch must be aware of the spiritual orders and is aware of the benefit of using proper procedures (rites) when interacting with them. This then draws us into the purely spiritual sphere, where higher orders of being rule. There's a wide range of possibilities here, but Rudolf Steiner speaks of Ahriman, Christ, and Lucifer to give us a general human based picture. It is difficult for some to accept that we are so intimately dependent upon these higher orders of being. When we speak of freedom, it is really over the level of our commitment to the ones with whom we choose to align. The oligarchy lies within the already existing outer trappings of governance. And it is to them that we must look when asking "who is running the show?" The problem for traditional scholars is that the evidence trail disappears into the spiritual realms, where only those who have opened their eyes may receive inspiration and direct guidance regarding their actions. How do we awaken to such things and go beyond mere idea and belief to the experience of reality?

Those who follow after Ahriman worship golden power, social and cold-blooded mental control. Unfeeling Ahriman wants to corral us in order to feed off of our independent mental force. Lucifer is worshipped as the light bearer offering brilliance, magnificence, and escape into a spiritual bliss that is all of Lucifer's contriving. Christ, as the fullness of the sun, is shining upon all, enabling humans to find their own way and fulfill their heart's deepest longings, in that Christ is the essence of humanity, our own ideal and highest potential.

In a simplistic way, this is the state of world affairs. Under whose banner do you serve? These are some of the lessons we obtain from considering the oligarchy.

oligarchy | 'äli,gärkē, 'ōli-|

noun (pl. oligarchies)

a small group of people having control of a country, organization, or institution: *the ruling oligarchy of military men around the president.*



XII

What is the Christ Mystery, or as Rudolf Steiner often stated it, *The Mystery of Golgotha*? This mystery is young and has long to go in order that its meaning be understood by the many. It is an act of a being, a god, as it were, often described as the Logos (the Word or Meaning of God) from which all that was

made was made; the innermost essence of our humanity, and that divine implanted force which enables us to freely conceive ourselves anew, to initiate ourselves, to know freedom and the truly divine within us. What the Mystery of Christ offers must freely be taken up by the individual who is seeking to establish a relationship with that which one experiences as real—to feel the being of Christ. This, of course, unfolds gradually and you have to be patient.

What are our highest ideals, our personal Hero, the one whom we aspire toward, our future state of being? We, as we are, may take up this force, for only we may do so, in that this force does not force itself upon us. In this sense it is a personal relationship, your being with It, but It is found in the innermost recesses of yourself and the world. Such is the implication of true freedom, that I may take up my past, all that I have done, both for ill or good, and transform myself into my deepest held ideal through the Mystery of Christ.

***What is Christ's function?**

Is there possibility before being? Without the gods would anything exist whereby a new creative impulse could arise? Without the god who sacrifices himself, entering human destiny, human potential, as the essence of that potential, is there any possibility for free individual initiative? Does this declare that freedom is a ruse, or is it clear that our free possibility arises from out of the being who offers herself up that freedom may exist within humanity; when we act freely, out of ourselves, do we not offer ourselves up to the world whole?

This life, arises out of the same, who in the beginning was with God. Man shall work out his own salvation through the divine sacrifice that makes possible that all humans might become Man. Let the Spirit in Man be revealed. Have confidence in your origin, in yourself.

*Excerpted from *A Personal Quest*, section V, by Gerald Fluhrer

XIII

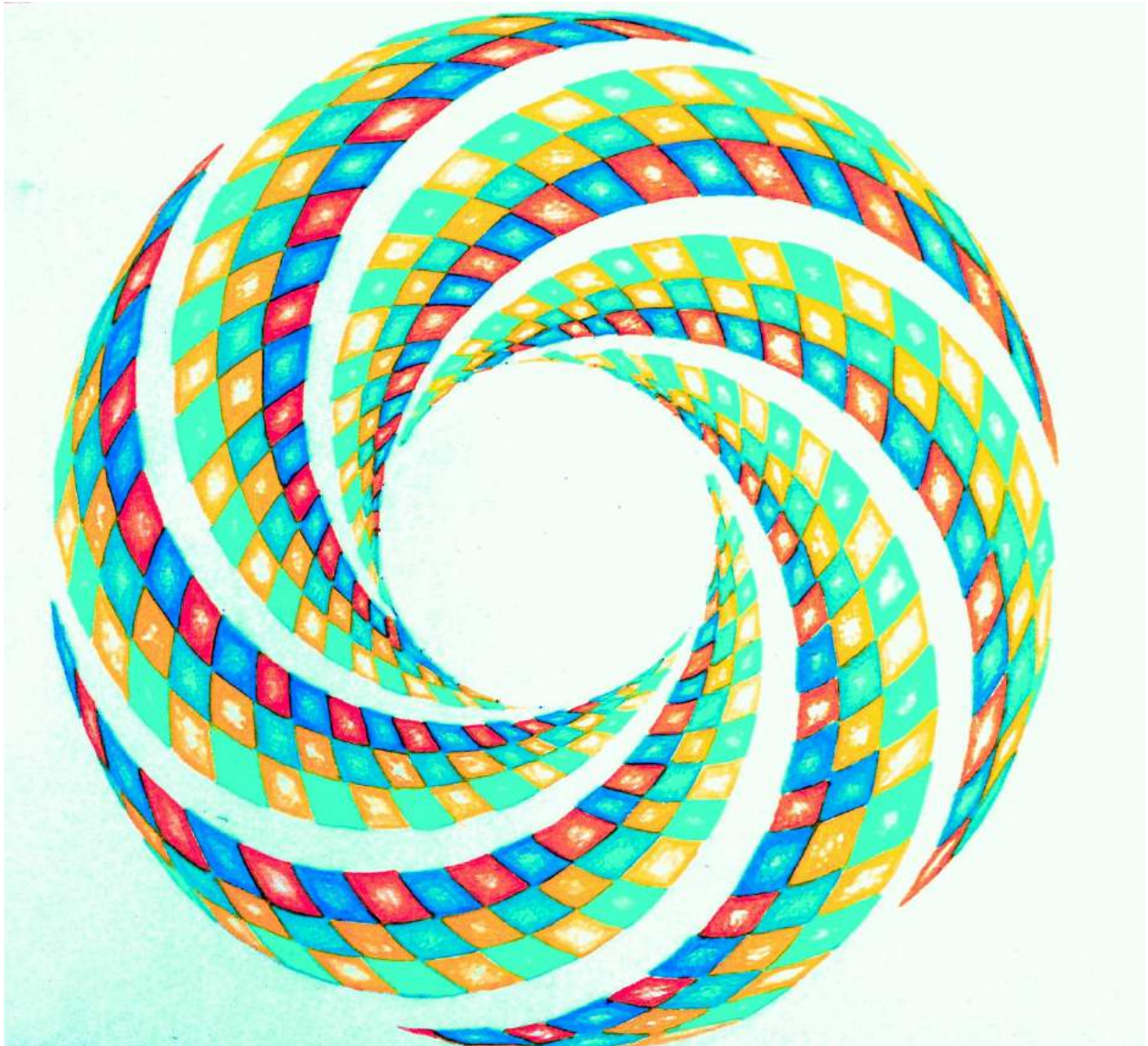
KNOWING

Observation	Intuition
Percept	Concept
Observing through an organ of sense	Thinking: idea, logic, recognition
Form	Content
Lines, patterns, impressions, surface	Logos, meaning

Let's begin with observation and intuition: "Oh!..what is that noise?" And then, whatever-the-name follows after we have recognized the observation, the thought construct, the concept of the thing we are observing. Thoughts, concepts, and ideas are part and parcel of all reality, determining reality itself. Without the intuitive aspect no observed thing would come to mean anything to me. In *seeing*, thinking must be present, the power that allows sight to recognize the observation. The linking of the two, observation and intuition, by which the unifying consciousness is proven, lies within intuition itself, being the source for concepts, such as, *observation* and *thinking*--regarded in its fullest sense as: intellect, imagination, and inspiration; these being three classifications for thinking in which intuition dwells.

Intuition alone may know itself within the conceptual realm, in that concepts, like subject and object, percept and concept, etc., originate within it. It is a reality able to observe itself and intuitively grasp itself simultaneously--*I know*

that I am thinking. It is from this basis of the creatively expressing I, that I may begin the process of realigning myself with the world whole from which I have sprung.



XIV

At some point we begin to feel the resistance, the drudgery, the work of walking the path of self-knowledge--the discipline. This is an inevitable condition, and to the extent that we are able to master the resistance, do we unfold our individual self-conception from the freely offered divine impulse coursing through our very being. Great tools for knowing yourself lie in something as simple as Rudolf Steiner's presentations on the Six Subsidiary Exercises, and the so-called Days of the Week Exercises*. In its truest form this is a work which is solely your own, yet you should not think of treading such a path without an initiate's guidance. The only other possible support might be meeting with others who likewise freely choose to privately work with exercises like these, in order to better understand the exercises, their effects, meaning, etc., and still, it is a matter of you, the individual, doing what is asked, observing, developing greater inner strength, and so forth. And like any demanding task you must be patient, satisfied with the work itself, neither pushing yourself to achieve goals that you know you never will, and thereby alienating yourself from this path, or fail to challenge yourself in various ways to ensure your further development. Of course, not taking this path has always been an option. The consideration is first that you regard this particular action, guidance, and direction as valid for yourself (since you'll be the one willing the actions, walking the path) and then to proceed with the work itself. It can be daunting. Carry on...as there really is nothing else that you can do that might better affect your daily relationships.

*<https://www.rsarchive.org/> Search for the *Six Subsidiary Exercises* and for the *Days of the Week Exercises* for Rudolf Steiner related documents.



XV

Proof of God

To try to develop a proof of God is to presuppose a lack of meaningful experience with what might be termed the *divine*, and then to attempt to provide that irrevocable experience by means of thought alone. Thought, in its widest sense (thinking, ideas, concepts, imaginations, inspirations, intuitions) is a reality that can be observed and intuited—even as the concepts *observe* and *intuit* originate in thought. It is itself a reality by which anything else that might claim to be reality is known. A self-engendering kingdom that is only open to that which is able to enter the conceptual realm. Certainly, brain matter is not invited, but acts as a material support for this spiritual activity within the physical world. It must be grasped that anything imagined, or otherwise experienced as being real, has as its basis that it is both observable and conceivable (of thought); either both are united simultaneously, or one aspect of knowing a thing, whether to think of it or to observe it, precedes the other. Here we are taking hold of something quite tangible; and yet ideas live only in their own nature, free of material particles that would jam up the works. In other words, everything that rightly can be called thinking is of a spiritual nature, with intuition being the most real and essential aspect of thought or mental activity. And this activity is then applied to anything observed. It could be thinking itself, or the world as brought to us through our senses, even if these be of soul (lying in the realm within) or of the spirit (the essential essence of all reality). Once we take up the significance of thinking in all that can be regarded as conscious experience, then we come upon what can be initially regarded as knowing ourselves as the one who thinks, as both the reality of thinking and the experience of the reality of the one who thinks. *I am* then of the same nature as this purely spiritual reality, a reality that has

been long before my own inquiry into what being is. This *being* seemingly has no end, whether viewed from whatever lies before my own self-realization or from what is ever more conscious of being than myself. And as I marvel upon the great and significant ideas of nature, humanity, and the cosmos, I realize that in this ever-expanding wisdom there is a seemingly endless progression of being.

The whole question of a proof of God can be a bit superficial, other than to lead us to thoughts and feelings as those above.



XVI

The Concept of the Concept*

What can this possibly mean?

Concept—a thing of the mind. The mental identification and meaning of a given observation. The Logos as divine essence—that part of Itself that is the concept. The spiritual essence of the eternal.

There is more to *concept* than can be described, but it certainly does surface by means of the above and the following.

We think of a thing, “chair” and seek its meaningful essence. We see how any given concept is yet composed of other concepts (leg, seat, back, furniture, craft, human culture, etc.). Yet, by this concept we identify all of the potentially observable forms that fulfill this idea of “furniture designed for seating a human being.”

Now that we have some idea of the concept, then all potential concepts, ideas, flowing thought forms, including all of the past, the present, and those yet to be thought, live in this declaration of the *concept of the concept*. And most importantly, so do you and I.

For I am the one thinking these thoughts—being organic mental constructions composed of concepts, and in producing them I experience the fact of my being’s intimacy with the eternally divine, with those beings who are infinitely beyond me, the *Fathers in the Heavens*.

Father intuitively initiates, Mother is the observed manifestation, the two unite to bring forth their knowing offspring, myself.

This then is the underlying meaning behind the statement that the *concept of the concept** is the *I*.

*P. 29 Carl Unger's, *Principles of Spiritual Science*, (found within the 2nd Essay: Natural Science And Spiritual Science), Rudolf Steiner Press (April 1, 1976).



XVII

The Being Process

To know includes being, for what else but being is real? What being will I know? Who is the first known? *I am* must be the first known, for my knowing anything is based upon knowing I am.

Similarly, reality to be known must be in some way observed, while at the same time intuited. The two must unite to bring us the known reality. Rudolf Steiner referred to this duality as: observation/intuition, perception/conception, object/subject, World/I, etc. For me to know reality I must experience it and think about my experiences, which includes thinking itself. This penetrates into my being, pointing to the most intimate reality.

For I am capable of experiencing that I *will* my thinking; I am aware of my thinking, aware that I am thinking my own thoughts, and what it is that I have thought about. It is the living mental reality that creates out of itself the idea behind the observed, intuited, perceived, conceived, World...my I. The first known lies within thinking itself, for thinking has always been.

This reality underlying thinking was called by the Greeks the Logos, and later our culture referred to it as the Word: that which in the beginning brought forth the meaning and expression for all things. The divine essence, if you will, of our own being. It is that which precedes my becoming, my own willing of that divine creative essence within me, that which initiates me into being what I am. This is the essence of the sacrificial offering of the divine toward the individual, that the individual might freely take up the task of conceiving herself, of willing himself to be the unique one we individually are. The freely offered divine sacrifice of being, that I might be, that I might freely conceive

my own action and give to the World that which I am—for what else do I have to offer to the World than myself?

This *sacrificial reality* is the Logos, the Word, the Christ who enables us to produce the ancient intelligence that exists of Itself, in order that we might receive *the saving grace*, that I through Christ might find my true eternal state of being.

The challenge lies in the practice, the doing, the experience of thinking one's own thoughts, feeling one's own inner stirrings, willing one's actions, and how stubborn we can be regarding a willingness to align with our own freely determined intentions. We have to address our own insanity in order to embrace our sanity. And this will be done by those who align with that power which was before *I am*.



XVIII

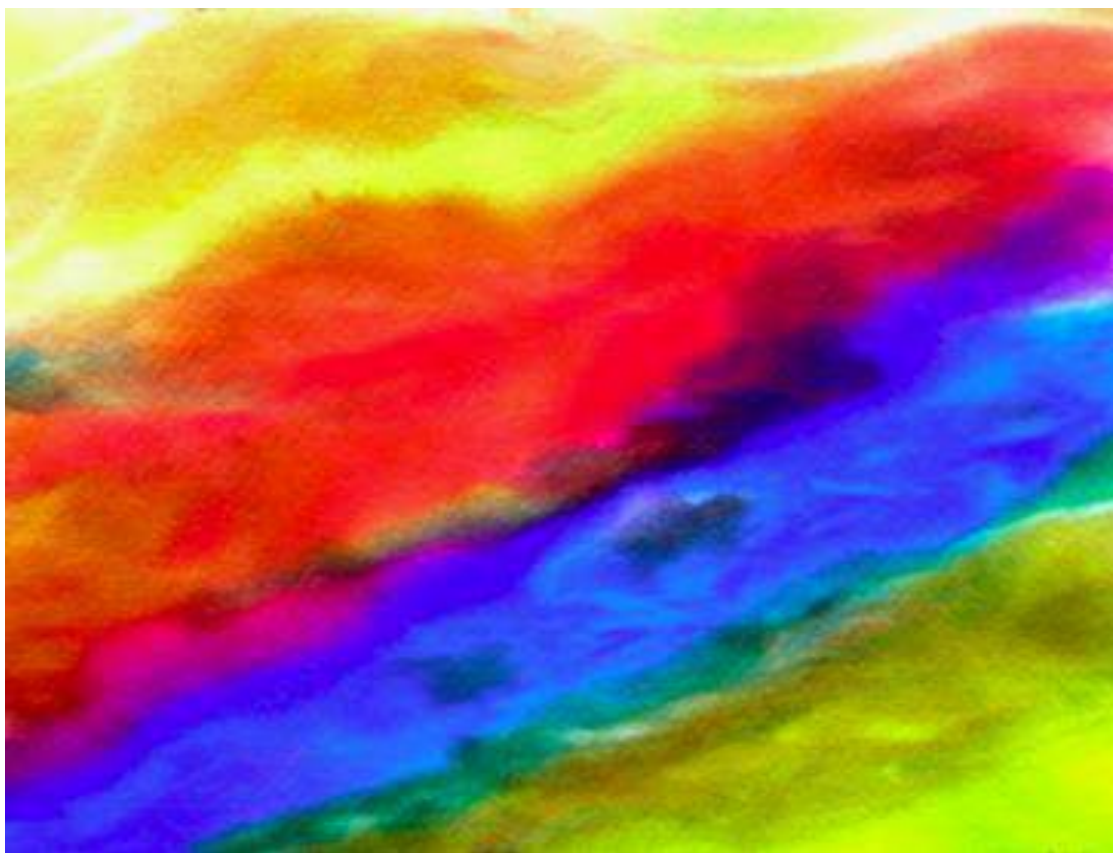
What is involved in being present, actively present in one's thinking, feeling, and willing? That *I am* which precedes myself is of the same essence as my own produced thought. I am one within the I Am of God, the Son of God. We are of the same essence, because what most deeply moves me to conceive my next action is that most beloved of my ideals; for in freedom, only I may direct myself, and I am that I am within me. I come to know myself through my own directed experience and I offer myself to the whole world. In time I will come to know more about who I am and accordingly adjust my own freely determined goals. Here the individual becomes the greatest manifestation of the divine ideal, through which the purely creative remedy for our time finds its expression.

XIX

The reality of Christ provides impulses which strengthen, heal, and assist us in aligning ourselves with that which makes us human—our self. This divine potency must always remain aloof, bowing before our freedom to turn from Truth. The Christ-impulse guides us away from purely self-seeking goals to ones which encompass the greater being that lives within ourselves as the holy divine I Am. That same conscious being that I am and you are. It is the knowing present reality declaring itself within the divine impulse coursing through time. In freedom, this being is born anew within you by means of yourself, as your own ideal, as your own expression. It is the idea of becoming yourself, realizing yourself within the divine being who's come that all mankind be free. Love permeates this expression of our own truest desire. Such is the enlivening power within the idea.

Where does an idea come from? Where is the conceptual realm in which thinking resides? Are not all concepts alive, being thought by a living being, finding eventual expression as that being? Is not the Christ-impulse that very idea in action, being the expression of His being through our free willed activity?

It's all just an idea, as it were, until one truly lives within the experience of its reality and comes to know it intimately as one's Ideal.



XX

As thinking is currently the medium of self-consciousness, let us take some time to clarify the self. There is the self that might be thought of as “the story.” I was born on such a day, during such a month, of such a year, at such a location, etc. There is that within my story calling me to develop myself, to be a better person, to learn something new. This self might be thought of as a higher self that lives through many lives and incarnations in order to develop its-self toward a divine ideal of self. This makes for a trinity within the self:

1. The lower self, the story, that which at times contends with—
2. The higher self, calling for greater discipline toward the truth, honesty, and love in its incarnating quest toward—
3. The divine ideal shining bright and standing ever before one as the goal, the ultimate possibility of self-expression.

This sense of self remains intact even if we are unable to embrace the spirit by first acknowledging the story, the one telling the story, and what the teller desires the story to become—the fact, the character, and the realization.

Other similar relationships about the self are revealed through meditation and contemplation.

XXI

Easter Morn

As I arise from the tomb on Easter morn

Rebirth resounds throughout my being

The Blessed One alive in me



And by such Grace

I step forth to be

That which I am

That which I will

Myself

To be

Do I not arise from that which is most myself? How else could I be true to what I am and to that which has always been?

The blessed Guides of Christ do shine their light along the way

May our will be strong and our feelings pure

As we come to know our self aright.

May the World be blest from our healing cure

While She continually bequeaths her nurturing light.

XXII

The following is from working with the first exercise of Rudolf Steiner's *Six Subsidiary Exercises**. After considering the target idea for at least five minutes, draw the inner force generated from doing the exercise through the head, and down to heart level, bathing those parts of your body with this focused confident force.

*The **symbol** is a pictorial form of the Logos.* It is not more primary than the concept, that which allows us to access symbolic reality. Any perceived thing can be a symbol. It is only by means of symbols that concepts are conveyed. Yet concepts are more primary in that the meaning of a given thing, its logos reality, is the same spiritual essence underlying pure thought, the idea of the perceived form of the logos—the symbol.

Symbol can equate to what is observed while the concept equates to the meaning of what is observed. The symbol is expressive of a concept, or a series of concepts forming an idea, being what underlies the symbol, that which the symbol points toward. The *concept of the concept* is that which precedes all thought, underlying all thought as its productive source, pointing to a realm beyond thought from which thinking finds its being, its divine origin—the Logos.

Here we find ourselves within the productive process of thinking, discovering the symbolic expression of higher forms of thoughtful beings, pointing to ever higher stages of reality, the essence of our own being.

In the beginning was the Logos and the Logos was with God. And the Logos was a God. The same was in the beginning with God. And all things came into being through it, for save through it was not anything made that was made...



JOHN 1: 1-18 (Rudolf Steiner's translation, *The Gospel of St. John*, Lecture IV, *The Raising of Lazarus*.)

In the beginning was the Word, and the Word was with God and the Word was a God.

The same was in the beginning with God.

All things came into being through It and save through It was not anything made that was made.

In It was Life and Life was the Light of men.

And the Light shone into the darkness but the darkness comprehended it not.

There was a man; he was sent from God, bearing the name John.

The same came as a witness in order to bear witness of the Light that through him all might believe.

He was not the Light but was a witness of the Light.

For the true Light which lighteth every man should come into the world.

It was in the world and the world came into being through It, but the world knew It not.

It entered into individual men, that is, the ego-men; but individual men received it not.

But they who received it could reveal themselves as Children of God.

They who trusted in His name were not born of the blood, nor of the will of the flesh, nor of the will of man—but of God.

And the Word was made flesh and dwelt among us and we have heard His teaching, the teaching of the once born Son of the Father filled

with Devotion and Truth.

John bare witness of Him and proclaimed clearly: *He it was of whom I said: He will come after me, who was before me. For He is my forerunner.*

For out of His fullness have we all received Grace upon Grace.

For the law was given through Moses, but Grace and Truth came through Jesus Christ.

Hitherto hath no one beheld God with his eyes. The once-born Son, who was in the bosom of the Universal-Father, has become the leader in this beholding.

*For the Six Subsidiary Exercises see Rudolf Steiner's *From the Contents of the Esoteric School*, Chapter II General Demands; and For The Days of the Week exercises see Volume III of the same.

XXIII

What does it mean that we acknowledge our shortcomings, as when we demonstrate we are unable to accomplish some form of self-development we are trying to achieve?

Within the above idea lives the *higher self* of the divine--the most ideal, and a *lower self*, the personal self; but there is likewise an *additional self*, the one who has been on this stage numerous times before, who is the melding of the two and the one evolving toward the ideal, beyond the personal lower self. These can be initially challenging aspects of 'I' to segregate in order that they might be experienced. Enthusiasm is required for such a project in order for real progress to unfold. As you, yourself, are the only one involved—this tends to make the doing all the more perplexing. But it is nevertheless true that the intimacy that is your Self runs very deep. So deep, as we have previously established, as to eventually enable your divine origins to meet you—that divinity within yourself, who was even before your most ancient conception of self came to be.

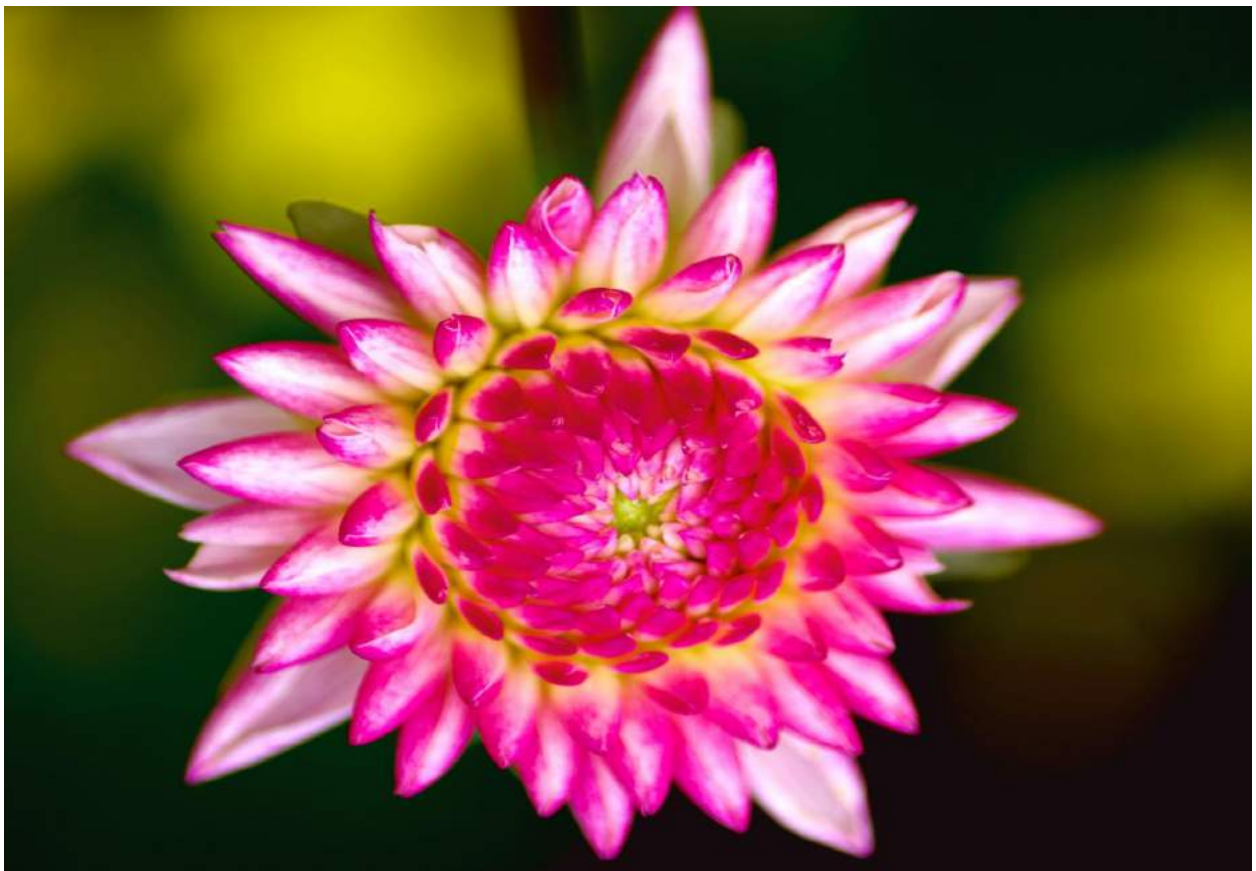


XXIV

There live in our selves other mysteries, as when we speak of the bewitching of the spirit, the sacrificially entombed spirit, and then the one who comes as the liberator, who cognizes the entrapped being's fate. The beginning lies in seeing, hearing, spiritually observing. This in itself has a liberating effect, and combined with the patience found in eventually knowing, enables us to take

the action, to perform the deed that makes for a sacramental liberating effect—the graced spirit of higher ones who decide to sponsor our initiative.

A higher level of work lies in properly relating with the hierarchies above us. How do we speak to them, or to each other regarding them? How do we know we are heard? Are *we* listening? Like any relationship, repetition in meeting, as in--when we desire to know someone more intimately, respecting each other's being--this carries one further. Many mantric verses serve to guide one toward these higher ideals. Each step leads to the next and we find ourselves no longer alone.



XXV

Some of the early challenges involve recognizing within you the greater you, the more intimate, truer, capable you, until you reach the divine. In this case, we refer to the divine as the Christ impulse implanted within our being during the crucifixion and resurrection events. This impulse is indeed vast and great, beyond a proper comprehension, and is embodied within the Blood of Christ. These mysteries lie deep within us as the mystery of one's self. The challenge lies in being able to produce from out of yourself, this which is your most immediate experience of self: your own thoughts, ideals, realizations, feelings, loves, and willed actions; to align these with the realization of your higher nature, that which lives in you by means of Christ. Herein lies submersion within your higher being, for all of your present talents lie within his treasury, as surely as the road to the divine city passes by her estate. It cannot be that we submit ourselves, but that we will ourselves to fulfill our highest ideal, and to the extent that we find ourselves falling short, then with kind remonstrance we patiently guide ourselves toward our true being.

Are we able to be humble enough before our makers? Are we strong enough to seek their guidance and to love their communion? It all comes back to myself, my doing, or to my avoidance of my Self.



XXVI

How do we fully experience our Self? Certainly, the Self would initially be experienced as a more intimate aspect of our self. The higher lying within its grosser outer forms, until it most truly shines. The lesser self--we think we know only too well--but this is not the case. Consider yourself: 61 years old, habitual actions, achievements, physical shortcomings, American, Californian, or is that Idahoan? How much of this can be called real? In an attempt to encompass this greater you of many lives of which you are the most recent; why, even your name is fictitious.

What is most interesting is that a budding individuality is found within the lower nature, held in check by your own resistance, or otherwise you do assert your truly unique being. This budding nature finds its gardener in you.

Within your own struggle to concentrate and directly produce your own thoughts, to be your feelings-gatekeeper, the courageous actor in life, is found the initiative that brings forth the forces by which the budding nature forms.

How can this higher budding nature preexist? Perhaps a better question is found in how the lesser nature is ever able to discover the higher, in that this distinctly new one is the last, the most recent, and least mature aspect of your individual being. We need to calmly realize that our Self is Itself a vast and divinely ordained reality which you are capable of expressing. The conundrum arises from myself in conflict with myself.

This is why the way is long and hard—as the travails of birth.

XXVII

Sometimes people come to themselves by speaking aloud, or through writing, and all forms of movement. Meditation becomes a direct means for furthering one's development. This development shows itself in outer life, although patience is needed for its manifestation. It is good that the lower seeks the higher and learns to regard the higher's pleas. This includes the need for the lower to be involved in transformative artistic experiences, say through the performing arts, music, all forms of painting/drawing, molding, etc. Not all at once, of course, but freely, according to your self-identified needs. The discipline lies between yourself and yourself, and without group support, where each is involved in the same discipline, one can find the way challenging. The practice is purely personal, yet working with others makes for greater efficacy. Of those around you who are involved in such a practice, let there always be your one. For in that respect it is true that each must take the steps themselves. And each step reveals the next, which eventually reveals the steps of many near to you, striding forth to higher ground.

The practice takes on your own color because it is the quest to fulfill the ancient command:

O Man, Know Thyself!

XXVIII

We have identified the three selves; the three in one. These are related to the thinking self, the feeling self, and the willing self; but this is also related to the lower self (Gerald, lives in Idaho, the personal present one), the higher reincarnating one (the one that was before you were born and will continue to be long after you have died—*if only you could remember your other lives—parts that you have played upon the great stage*), and the divine self (the Ideal toward which you are ever striving). The three are always present in the one. Come and know yourself!

The practice comes down to first establishing the proper relationship with yourself, that is, *the three that are the one*. This must be real, not some vain delusion. You're the one who has to experience the reality of your own being, anyone else simply doesn't count. Once you have found some relationship with yourself, it is only proper to associate with others of like mind. Of course, this is an ideal. You might meet another in your life on a similar quest as you, but don't be surprised if you don't, and count yourself most fortunate if you actually become involved in a community of like-minded people. You'll find the greater challenges emerge in group-working because everyone is initially based in their own free willed identity.

We can look upon these words as an inner dialogue, as a higher communion. But the actual experience of the higher working is purely an individual matter that evolves for you surely from out of your own seeking and doing.

Such is the challenging nature of the modern initiatory path.



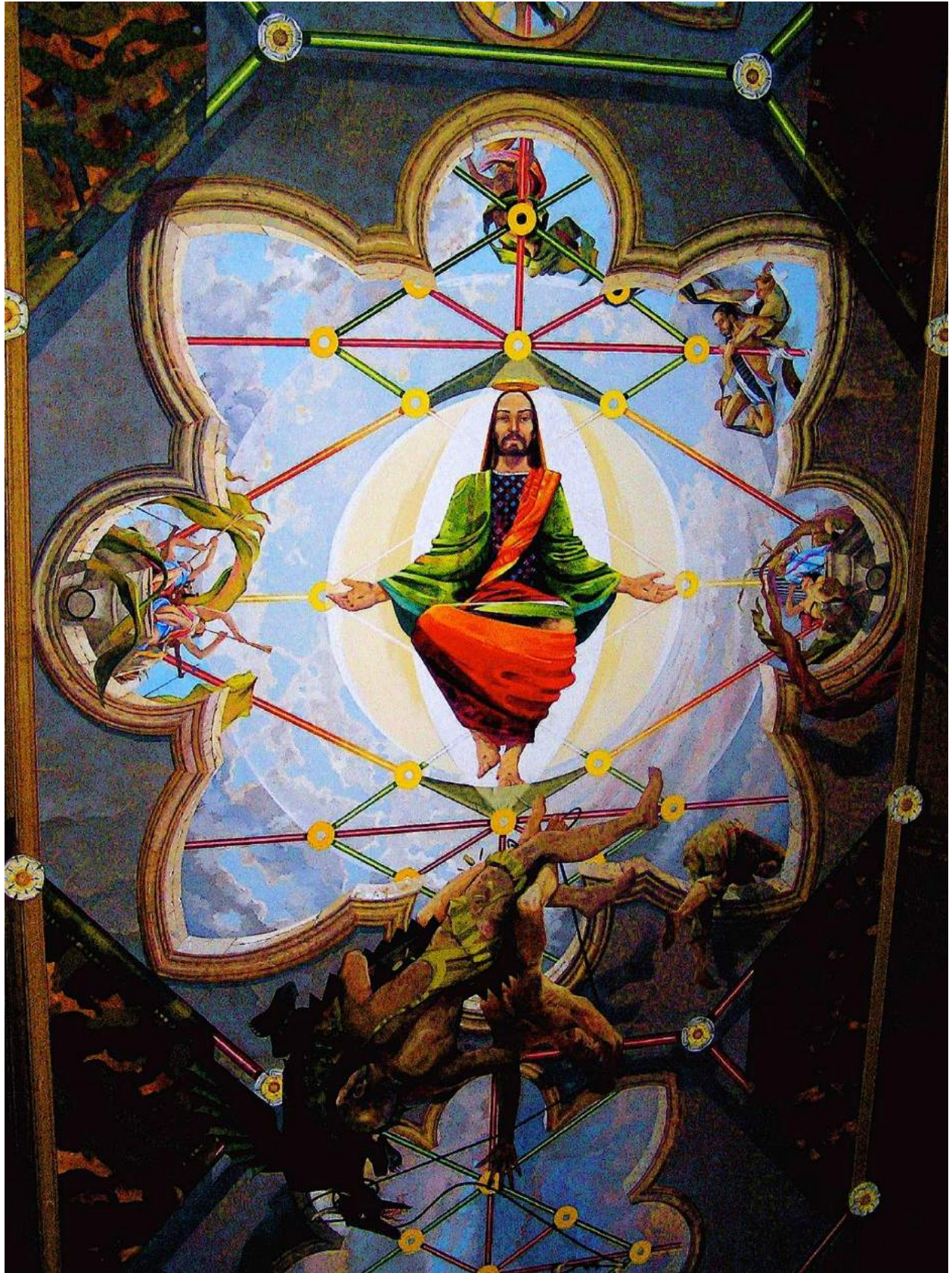
XXIX

My lower self, myself, and the Divine Self toward whom I'm ever striving: my past, my present, and future manifestation. This is a way of speaking of my inner trinity/reality—myself. This is why the command: Know Thyself! is so fundamental. It immediately leads me beyond the sensory world into the spiritual world; the “I am” is not physical, except as I might come to realize myself in the world. But even this realization is not a physical realization, but a spiritual one. This is why the self stands as that immediately torn asunder and denied by the worldly minded--the spirit is always the first doubted reality. But who can deny the spirit who has come to terms with the *Self*?

The first is the false self, then follows the fully remembered self—even through all of the incarnations, and thirdly, the true self—the one ever deeper reality of self that is truly divine. There is that self which I strive to shed, overcome, and master—I being the one who is striving to obtain mastery over my “lower” self. Finally, there is that Self standing ever before me as my goal, my inspiration, my greatest desire, and most authentic expression. Such genuine expression is challenging, as my first stumbling attempts must prove to be false, failures, a falling short. But here courage and patience must reign supreme, so that I as the one who overcomes am able to achieve the inspirations I need from higher divine sources.

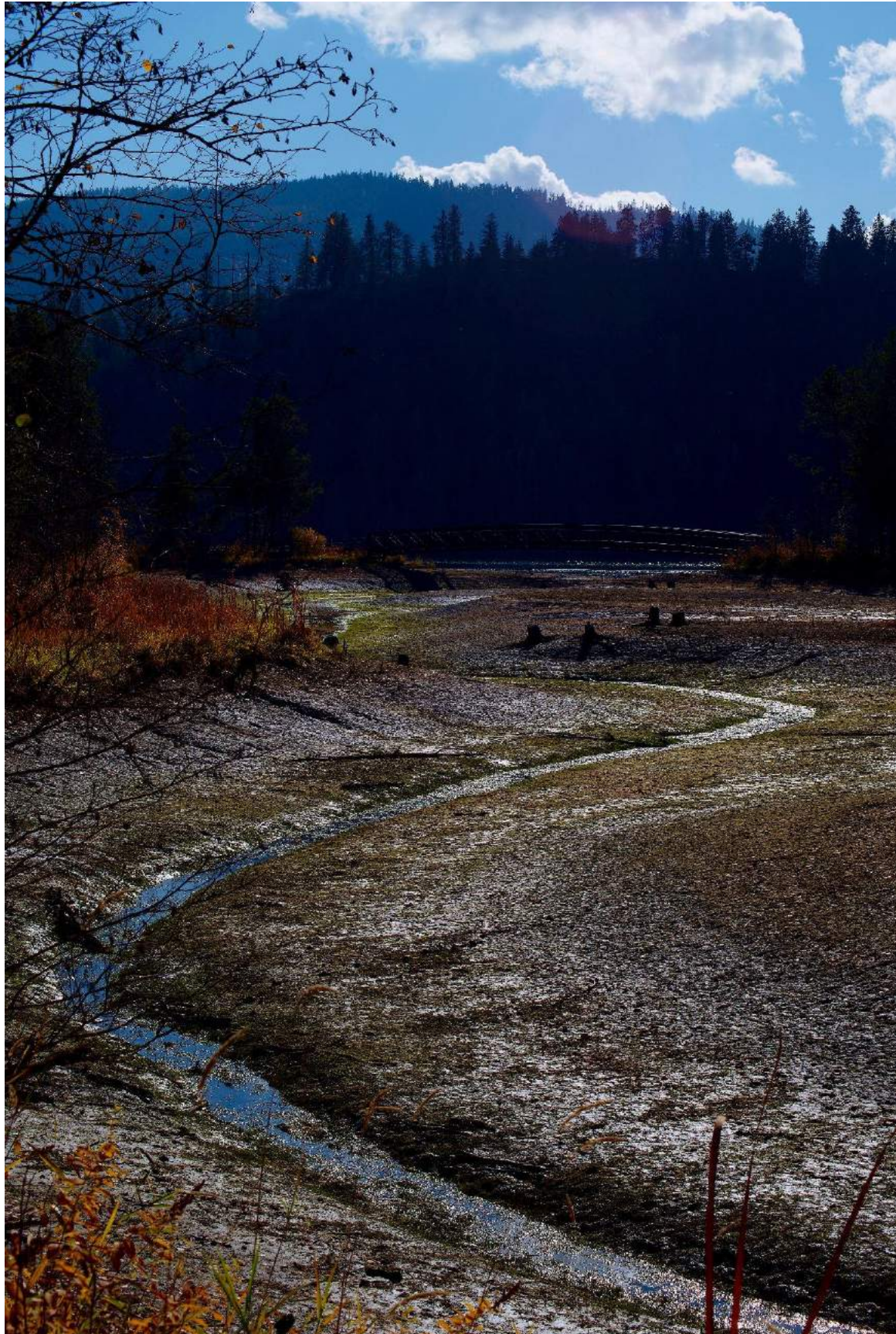
This brings us to the higher beings without whom we would not be: the **Angeloi** who individually guide me, the **Archangeloi** who guide groups of individuals, the **Archai** who oversee intentions carried over periods of times in given regions, the **Exousiai** who carry us through one form to another as though we were in their womb, the **Dynamis** who ever provide for our dynamic force of movement, the **Kyriotetes** who weave all into purest wisdom, the **Thrones** who willed to us our being substance, the **Cherubim** who blend all into divine harmony, and the **Seraphim** who hold and radiate all in ever present love.

The further question lies in establishing a true relationship, not only with one's self, but with other beings. This must become alive, a communication experienced by yourself as real—as real as I must regard myself and my fellow kind. Reality must interact with reality, the truth with the truth, and accomplished deed with present and future action. I can see that further development tends toward spiritual communities that I am destined to join, to be invited into, to humbly inquire of, to begin. Here is where the question of my allegiance becomes supremely important. It does matter, after all, who it is that I choose to associate with. Rudolf Steiner aligns himself with the Time Spirit of our age, Michael, sometimes referred to as the *Countenance of Christ*. And thus may an anthroposophical working and allegiance be characterized.



XXX

The journey must initially be a private and personal matter. I must address myself first of all by taking stock of my needs and weaknesses, abilities and strengths. Who I am and what I will become depend upon how honestly I address the above. Here the dialogue between myself and Myself must become a reality, likewise the experiencing of the communion of higher beings, who are clearly not myself, yet one with myself. How can we be sure of the distinction? It is an interesting question, but one might just as well ask how one distinguishes between oneself and another. There is no doubt that within spiritual experience the distinction can be trickier, but it does not mean that there does not exist a way to make the distinction; one must be patient, honest, and courageously able to meet one's self, in order then to be able to distinguish between self and other. This requires more work and involves the so-called meeting with the Guardian of the Threshold. It is in fully completing this encounter that one is able to correctly assess the new reality. This is the critical matter. To be a reliable spiritual investigator/reporter, one must patiently, and humbly address this encounter, otherwise the question, "how does one distinguish between one's self and another?"--remains unanswered.



XXXI

Today we feel the strains of our world: environmental pollution, radiation (nuclear, electromagnetic, microwave, etc.), tainted water (fluoride, fracking, chlorine, etc.), and petroleum by-products (gasoline, BPAs, solvents, etc.), air (exhausts, geoengineering, etc.). Then there are all of the adulterations to our food, medicines, genetic manipulations, entertainments, propaganda, government corruption, economic corruption, artificial intelligence, military threats, and the addictions (food, heroin, alcohol, speed, cannabis, coffee, the internet, 5G, smart devices, porn, etc.). Many of these are enormous topics and I have no doubt that I have not exhausted the list. This partial list can seem daunting. How can one not be affected by the above?

The world is a transitory reality, ever changing. We must maintain our focus upon what matters: coming to know ourselves, working upon ourselves, maintaining an open yet critical mind, learning to be attentive, caring, loving, and mindful of the Christ being in ourselves and others. Death is also an ever-present reality, and our ability to die to what has been in order to allow what can be to vitally emerge in us serves to bring our world toward a better day. Many are awakening to the absurdities all around us and to our need to move in a healthier, wiser, truer, and more compassionate direction. Each of us takes our steps alone until we find ourselves striding within a multitude.

Always maintain your peace and poise. Life is eternal and death is the proof of this divine fact.



XXXII

Let us consider the reality of the perceived, as well as the reality we conceive. Thought can perceive and conceive itself, even as you are perceiving and considering my thoughts. A thought can arise within one; a thought that *the divine* is ever more primary than what is manifest before oneself, whatever form it might take. This is the manifest reality, that which we perceive and observe.

Take for example the ancient view that we are the center location of the cosmos, as compared with the more current view that we are a speck of dust in a massive star cloud, surrounded by an infinitude of other star clouds whirling through space at impossible to imagine speeds... Both views have something to offer. Yet, the question remains, what is our physical reality?

There is a trend, I have noticed, where we tend to understand scientifically through our current technology. We view and describe deeper understandings about ourselves by means of what is around us, as we make comparisons between I and other, and another to another. For example, a light bulb lighting up as a way of picturing our getting an idea, that thought is light, or likewise the idea of the world running like a clock, or machine, leading up to the current computer and its programming as a medium between ourselves and our *avatars*. Our world is now thought of by some physicists by means of Simulation and Information Theory*, the idea that we live within a virtual reality—what formally in ancient times was known as *the great illusion*, or *maya*.

But does the fact that the manifest is composed of information (spirit) make it any less real than that which conceives the information? Are not both manifestations of being, requiring of us to observe and intuit in order to know reality?

The attempt to simplify our world view into that which originates either from all that is observable (in the widest sense of that term), or to have reality ultimately be only of that spiritual nature whose door initially lies within our ability to think, is to miss the amazing greater wonder. It may be that one aspect of reality has broken away from the other, but who is to say which is the greater? The true sacrifice of our being is to the world around us. Being is the reality that manifests and conceives.

The idea of the individual was rightly in former times seen as a trap, keeping one away from the higher union with the All; but there is a reasonableness to the idea that eventually the All evolves, allowing It to receive leavening from the individual, even as the individual receives its enlivening from the All. The individual experiences the divine right to create itself in its own image. This resurrection is made possible from that same divine sacrificial grace that was freely given to the individual.

Such ideas carry within them great potency, but like the way in which writing is the spirit essence bewitched, spellbound, and entrapped upon the character filled page, so must the inner effort arise to meet one's self, revealing a new light of seeing within.

* Are humans living in a simulation? Experts deliver DEFINITIVE answer on decades-old theory; EXPRESS (Last Accessed 1-30-19)

<https://www.express.co.uk/news/science/862361/simulation-theory-matrix-elon-musk-nick-bostrom-oxford-university>.

Information Theory, MIT pdf (Last Accessed 1-30-19):
<http://web.mit.edu/6.933/www/Fall2001/Shannon2.pdf>



XXXIII

A Divine Conception

Can we find a basis for agreement regarding our being?

Whether we speak of electromagnetic forces, quantum physics, levels of consciousness, or the spiritual world and all its beings, we would still have to understand that **Observation** and **Intuition** are the root sources for our knowing reality.* In other words, we need this firm basis in knowing in order to branch out, as it were, into other fields of knowing—that which comprises our experience. Let's be certain about these two terms.

Observation—This aspect of our being must be real if there is going to be any reality for us, for anything that might be regarded as a thing must have form. That in all its profundity is what observation brings to us. For the materialist that form must be physical, but for the genuine investigator, the form is not so limited. The form comes to us through anything that might be regarded as a *sense*, being a *portal* into the world. Rudolf Steiner speaks of the Twelve Senses of our physical being (touch, life, movement, balance, smell, taste, vision, warmth, hearing, language, concept, and ego), and also about other self-developed organs for sensing soul and spirit (chakras) through which further observations may pour. To observe is to see, hear, touch, feel, and on and on, without any of the identifying information which recognizes whatever is observed as being *colorful*, *noisy*, *rough*, etc. Such notions require ideas to be present. And what brings the light-stream of ideas to us but that which ideas are made of, that is, thoughts formed through thinking's self-conscious production?

To define **Intuition** we must speak of the absolute and essential of thought, the essence of thinking, where an immediacy in certainty is present right down to the very core of some observed thing's being. It is the highest conception and source for all that might be regarded as the *realm of thought*. It is by thinking that the formed observation receives its content, which must include its meaning, and everything else we recognize as thinking: **intellectual** linear plodding, the **imagination**, as in, *a picture is worth a thousand words*, **inspiration**, as when we have that Aha! and **intuition** being the content of that inspiration, the essence of thought within the above classifications.

In pure thinking, we have not only observation, the perception of thought, but likewise, the underlying idea and meaning of the perceived thought. In order for reality to be fully present, Intuition must be coupled with that of Observation and its numerous portals (senses) of which thinking itself is one. In thinking we have both, observation and intuition, making thinking the *first known reality*. It is by means of thinking that observation is recognized, and therefore, intuitive thought is a reality that can perceive itself by means of itself, allowing a thinking being to know itself as real within that realm that conceives and defines all reality.

One has to spend some time with what's involved in *knowing* for all of this to become clear. To the extent that we're able to enter this ideal realm, and every healthy human being is certainly capable of doing so, then to that extent can we know a real basis for what is, and for the self. This includes that which is beyond ourselves, where we eventually come to a knowing unification in cosmic being.

This is the end result of religion, art, and science, but science must grow to freely apply its methodology to what is conceptual and spiritual if it is to continue as an important craft of history. This epistemological basis for proceeding allows one's very being to deeply take root in a new being, arising from that same ancient divinity, only now it reveals itself from out of our newly initiated center of being, that which is—I.

*Steiner, Rudolf *The Philosophy Of Freedom*, 1916 or 1922 Hoernle English translation from the German original *De Philosophie der Freiheit*.

Consider the following regarding structuring one's day: 1. Get a refreshing amount of sleep. 2. Develop morning and evening meditative practices, such as those recommended throughout Rudolf Steiner's work. 3. Read spiritual scientific research, ancient as well as modern, anthroposophy, religious works, and other serious-minded work that can be found throughout the world. 4. Organize your day through practices such as those presented by Rudolf Steiner within his Six Subsidiary Exercises, as related within his book, How is Knowledge of Higher Worlds Attained? and elsewhere within his body of work.

You can develop whatever level of discipline you might choose to create for yourself; this must always remain a completely free choice that reinforces your consciously knowing your own productive thought, that I and the origin are one.



Appendix

I have opened a door upon my personal communion with my higher nature. What more there is for you will have to arise from yourself, for yourself. The following is to provide some background for all that has gone before.

Anthroposophy: An Introduction

As a basis for introducing you to anthroposophy, I will present my own personal introduction to the subject. My first awareness of Rudolf Steiner and anthroposophy came to me when an acquaintance mentioned meeting some anthroposophists/eurythmists in town and told me that he thought there was something to this Rudolf Steiner and his version of spiritual science that he called anthroposophy. My acquaintance gave me a copy of Rudolf Steiner's *An Outline of Occult Science*.

I enjoyed reading through the first two chapters regarding the aspects that make up a human being. I also found impressive Chapter III: *Sleep and Death*. But at that time, the chapter *Man and the Evolution of the World*, I found too trying to work with.

Later I came upon a work more to my liking, *The Philosophy of Freedom*. Philosophy has always interested me and I found Steiner's Western philosophical presentation compelling. I initially made this work the focus of my attention, reading the book through at least a dozen times. During the process of reading and rereading this work I also took up working through his other basic books, including *Theosophy*, and then working through his *An Outline of Occult Science*, *How is Knowledge of Higher Worlds Attained?* and other lecture series of his, especially those where he lectured on the Christ.

So, who is Rudolf Steiner?

[The following is taken in somewhat modified form from Wikipedia February 2019]

Rudolf Joseph Lorenz Steiner (25/27 February 1861 – 30 March 1925) was an Austrian philosopher, social reformer, architect, and esotericist. He is the founder of Waldorf education, biodynamic farming, eurythmy, anthroposophical medicine, the one who inspired the Camphill movement, and a Christian renewal movement called the Christian Community, along with many other contributions, including 25 + books, and over 6000 lectures, all carrying the spirit of what he called Anthroposophy.

Steiner gained initial recognition at the end of the nineteenth century as a literary critic and published philosophical works including *The Philosophy of Freedom*. At the beginning of the twentieth century, he founded a spiritual movement, anthroposophy, with roots in Germany's rich philosophical history and theosophy; other influences include Goethean science and Rosicrucianism.

In the first, more philosophically oriented phase of this movement, Steiner attempted to find a synthesis between science and spirituality. His way of working he termed *spiritual science*: he sought to apply the clarity of thinking characteristic of Western philosophy to spiritual questions, differentiating this approach from what he considered to be vaguer approaches to mysticism. In a second phase, beginning around 1907, he began working collaboratively in a variety of artistic media, including drama, the movement arts (developing a new artistic form, *eurythmy*) and architecture, culminating in the building of the Goetheanum, a cultural centre to house all the arts. In the third phase of his work, beginning after World War I, Steiner worked to establish various practical endeavors, including Waldorf education, biodynamic agriculture, and anthroposophical medicine.

Steiner advocated a form of ethical individualism, to which he later brought a more explicitly spiritual approach. He based his epistemology on Johann Wolfgang Goethe's world view, in which "Thinking ... is no more and no less an organ of perception than the eye or ear. Just as the eye perceives colours and the ear sounds, so thinking perceives ideas." A consistent thread that runs from his earliest philosophical phase through his later spiritual orientation is the goal of demonstrating that there are no essential limits to human knowledge.

...

[End Wikopedia]

Anthroposophy is a way of approaching life that is grounded in clear thinking, and is of a similar nature to scientific rigor. Spiritual science penetrates into the spiritual and thereby becomes an awakening agent for humanity. This awakening can bring about greater individual awareness of who we are.

For me, the beginning lay in looking at epistemological questions, questioning if and how we know, how we cognize the world. Such thoughts fascinate me. The fact that you are reading what I have written establishes a thinking basis for communication. Communication between what? You and I, obviously. Which points to the whole question of I. And yet, *I am* is a presupposition when inquiring into what is. Otherwise, who's making the inquiry? And you...? Likely related to myself, but can I rightly claim that you are only a figment of my own creating, rather than an equal to my individual self and this organic awareness we share within thinking?

Some ideas within thinking that I awaken to today are as ancient as thought itself, being woven well before my conscious existence. A state of being arises within me from the sacred which we initially perceive as thought forms. But there is something further within our experience, and that is our own initiated thinking, which is of the same nature as this ancient divine being that in some

beginning brought forth the essence of thinking itself. And I, from out of this creative essence, can conceive myself as one who is by means of my own willed activity, by which I define myself and declare who and what I am. Such is the essence of freedom which Rudolf Steiner addresses in his primary work on this topic: *The Philosophy of Spiritual Activity [Freedom]*, as well as in other of his philosophical works.

His book *Theosophy* is his first presentation on the results of his spiritual investigations outside the realm of pure thinking. Here another form of cognizing begins to emerge, tightly linked to thinking itself, but filled with a type of seeing and hearing that is related to our normal sense of these, spiritual instead of physical in nature, and known as clairvoyance and clairsaudience. Here we must gain a distinction between what is physical--of or relating to the earth--and what is spiritual—that which we are initially most able to enter via our thinking—the realm of ideas. For even in matters of the most pure and noble feelings, or of moral actions performed, thinking is present in order for us to identify our experiences, clarify and organize our goals and focus our attention—to know what is happening (even if we are speaking of only a small portion of reality).

Rudolf Steiner most clearly presents a method for activating the organs of perception of the spiritual in his *How is Knowledge of the Higher Worlds Attained?* And then continues to clarify the life of the spiritual in his *Occult Science: An Outline* (also translated as, *Occult Science*, and *Esoteric Science*). *

In an attempt to keep this as brief as possible, I will close with pointing out that Rudolf Steiner's primary work lay in his spiritual scientific findings, including numerous lectures on the Christ, the Mysteries, cosmic explorations, as well as in re-enlivening the arts and physical studies, such as light, astronomy, warmth, agriculture, medicine, and nutritional matters. His mastery of subjects ranged far and wide.

I hope you find this a means for entering more deeply into Rudolf Steiner's work, as well as the work of those who have followed after him.

Gerald Fluhrer

February 12, 2019

*I include below a summary I wrote of the seven aspects of mankind that Rudolf Steiner presents in his *Occult Science*.



Freely Summarizing the Second Chapter of Rudolf Steiner's

Occult Science

From an anthroposophical perspective, the aspects of the human being that best express our sevenfold nature are: **One**, we have a **physical body** whose nature is fully revealed to us at death, in that it returns to the physical mother substance after being released from our **life-body**, the **second** aspect of our being. The life-body, which we share with the plant kingdom, is revealed to us by our memory of the living human being, who grows up from a babe to an adult, overcoming the death forces that are ever calling for the physical body to return again to its original sources. The mineral kingdom is related to our physical body, and the plant kingdom demonstrates that it too has a life-body that is capable of overcoming gravity by the power of levity, as in, our ability to stand up like a tree. The **third member** of our being demonstrates a new awakening, an awakening to the star filled world. For we do in fact awaken from our sleep and share in this wakefulness with the animal kingdom. We experience this permanent part of ourselves, our soul, within the **astral body**, to which all our senses pour. This soul nature has within it all emotional experiences that accompany our perceptions of the world. Within this sentient aspect of our being, a further awakening can arise, the experience of our thought nature. The **fourth** aspect of our being is that we think. We are able to discover, receive, and produce thought. I become aware of myself as a purely spiritual reality, in that thought is a purely spiritual reality. It is by means of thought that I am able to come upon myself, **my I**. The **fifth member** lies in the recognition of the spiritual nature of my being, the **spirit-self**. A multitude of individual beings are revealed and recognized from the basis of my individuality--one spiritual being meeting another. After all, how is it that I am tangibly before you, when there is *nothing* there? The fact that you are reading this demonstrates that we are in a state of spiritual communion. Together we create the social order. By means of this aspect of my being, I am able to take my own development spiritually in hand. First, by recognizing that the spiritual world is real, and

myself as the first experience of that world. Out of this realization I discover I am able to take charge of my own thoughts, emotions, and actions. The **sixth member** of my being shows itself through the vitality found in communing with higher spiritual beings, those who are so little known in our time, yet who were reverentially sought in ages not too far spent. The force that streams from these higher ones is of our true being and nourishes our spirit, soul, and body through and through. This member Rudolf Steiner calls **life-spirit**. This leads us to the final **seventh member** of our being, **spirit-man**—ourselves fully made real; having addressed not only control of my thoughts, emotions, and habits, but likewise penetrating my physical form with my spiritual being; an ideal state that I may yet aspire somewhat toward. That it is not yet fully realized does not mean it is not itself real, for its reality is being expressed through my own actions to the extent that I take up my life in all its various aspects.

- a. Physical Body
- b. Life-Body (also called, Etheric-Body)
- c. Astral Body
- d. I
- e. Spirit-Self
- f. Life-Spirit
- g. Spirit-Man

Rudolf Steiner Books related to developing spiritual perception: *The Philosophy of Spiritual Activity [Freedom]*, *Theosophy...*[last chapter: *The Path of Knowledge*], *How is Knowledge of the Higher Worlds Attained?*, *Occult Science...*[Ch. V *Cognition of the Higher Worlds--Initiation*], *The Spiritual Guidance of Man and of Mankind*, *A Road to Self Knowledge*, *The Threshold of the Spiritual World*, and in other writings not mentioned. All of the above books, including *Guidance in Esoteric Training* can be found at:

<http://www.rsarchive.org/Books/>

Many more lecture cycles given by Rudolf Steiner are also available:

<http://www.rsarchive.org/Lectures/> and also, articles:

<http://www.rsarchive.org/Articles/>

XIII P. 33 Alani Strang, the sixth grade student's work in question.

